

CHRISTIAN SECRETARY.

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WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES.

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From the Christian Spectator.

REVIEW OF THE ESSAYS OF PHILANTHROPOS ON PEACE AND WAR.

(Concluded from page 21.)

"War is a game, which were their subjects wise, Kings could not play at."

To place its horrors in a proper light will go far towards correcting its evils. Revolutions in public opinion, equally important, have been effected by similar means. The superstitions of former years have been shaken off; the slave trade has been branded with infamy, and forbidden by penalties; the spirit of liberty has been breathed into whole nations; and, more recently, intemperance has received a blow, which we trust, will check its ravages. Not another evil remains so tremendous as war.—And it is surely not extravagant to believe, that when the bulk of mankind are brought fairly to appreciate its evils, and the corresponding blessings of peace, self interest and the commands of God will prevail over the impulse of angry passions.

We said that the old must be convinced; we would add, the young must be educated into a proper abhorrence of this unnatural practice. We insist that essential modifications ought to be introduced into the present plans of early education, with reference to this great object. It is in childhood, that ambition, avarice, revenge, and hatred—those passions which give an impulse to the spirit of destruction—may be most effectually restrained and subdued. A solemn duty devolves on parents—it is well pointed out in the essays on Peace and War.

The course of education, from infancy to manhood, at present pursued, tends to inspire the mind with military ardor and a love of glory. Almost as soon as the boy is born, care is taken to give him a military turn. The first playthings given him are miniature guns, trumps, and drums; with pewter soldiers, and wooden swords. Ah fond mother, little do you think, while you dress the head of your forward urchin with the paper cap, and arm him with some mock instrument of death, and delight to see him march around your parlour to military tune, affecting the manners of the soldier, little do you think that you are giving him tender mind a wrong direction, and making impressions which may last forever.

As soon as boys leave the lap of their mothers and begin to play out of doors, the first play thing they have, in a sea-port, is a miniature man of war. If they live in the country, some old pistol barrel is mounted to imitate a field piece. In both town and country, but most in towns, boys are encouraged to form themselves into infantry companies, to shoulder wooden guns, and to elect officers.

The first pictures presented to a youthful eye are of sieges, battles, and naval engagements, in which the "pomp and circumstance of glorious war" are portrayed in lively colours. The youth, conscious of his own safety, fancies he sees the fire and smoke, hears the neighing and prancing of horses, and the report of cannon and small arms, the clangor of trumpets, the deep and thrilling tones of martial music, and the shouts of victory. He feels a sensation he neither can describe nor account for, and longs to be in the conflict. If he sees a statue, it is generally that of some great warrior in military habiliments, trampling on a fallen enemy. The productions of the pencil and the chisel always represent to a nation its victories, and never its defeats. These would tend to allay, as much as those to inflame military ardor.

Almost all the great processions which a boy sees, are of a military nature. He attends the musters, and reviews, and sham fights. His infant mind is inflamed by the splendour of the uniforms, the glitter of the accoutrements, the pomp and parade of military evolutions and martial music; and he feels a strong desire to be an actor in the scene. He has an idea of the dangers of war, sufficient to make it interesting, but not enough to disgust. Our rage for military display, is carried so far, that even our processions at academical exhibitions and college commencements, are marshalled by an officer with a drawn sword and sash; and our reverend fathers, the faculty, trustees, overseers, and clergy only want a musket and knapsack, to transform them into a company of militia.

At eighteen years of age, our youth is made

to shoulder a musket, and appear "armed at all points" at a rendezvous; which is generally at or near a grogshop, where he may learn to get drunk, swear, and fight, and thus complete his destruction.

It is the duty of every mother, of every father, and of every instructor of youth, to educate children in a manner very different from the prevailing custom. It is the duty of every individual, of both sexes, and of all ages, but especially it is incumbent on public teachers to hold up to general execration, the guilty destroyers of the human race. At least, it is their duty, on all suitable occasions, to give their testimony against the custom of war.—Those who neglect this duty are chargeable with conniving at murder and robbery; but "he who saith unto the wicked Thou art righteous; him shall the people curse; nations shall abhor him."

We take this occasion to say, that whatever may be thought of preparing a country for self-defence, nothing is more useless or preposterous than the military parades and reviews, which disfigure and disturb our otherwise peaceful hamlets, while the evils to which they give rise are numerous and great. The subduing of industrious men from their employments, the exposure to intemperance, profanity, debauchery and riot; the expense of equipage and dress; the interruption of sober industry; and the deprivation of public morals, occasioned by these reviews, call loudly for an immediate reform.

Add to this the spirit of military pride and self-consequence imbibed by the actors in the farce; the giddy exaltation of feeling excited by its empty honours, and the interruption which its annoyance occasions to schools, shops of labour, and all quiet employments, and we have an aggregate of evil which it is astonishing the community are willing to endure. But the evil stops not here. The floating banners, the embroidered coats, the glittering arms, and the nodding plumes, present a display, which operates like the exhilarating draughts of the chemist, on the youthful mind. The intoxication of one such scene, unsettles the sober habits, established by months of industry. The seeds of military ambition are planted in the youthful breast, which will grow up like tares in manhood, to choke out moral principles and amiable feelings.—Even if the immediate temptations to profanity and intemperance are resisted, there is acquired a distaste for the dull routine of labour, an uneasiness, impatience, and discontent, which poison the enjoyments of peaceful life.

The influence of military reviews on adult society, has often been remarked with regret; but their effects on children is too little considered. If parades are necessary, if military organization must be preserved, strip them at least of their incongruous tinsel and their empty pageantry. Instead of the features of a triumphant festival, let them assume the habits becoming their melancholy destination; let them be regarded as the unwelcome task imposed by the awful outbreaking of human passion; and let their marches appear, as they truly are, processions to the grave!

Again, we further contend, that the common use of fire arms, and an indulgence in cruel sports, go to stifle humane feelings, and to cherish an exterminating spirit. It is a serious question with a man of nice morality, whether animal life can rightly be taken for amusement. The most cruel of the Roman emperors made it his characteristic sport to catch and torture flies. Is the torture of insects, fishes, birds, and small game, a less decisive indication of an unfeeling heart? It is cruel, if not wicked, to cut short the silent enjoyment which these beautiful creatures take in existence, the only existence they are ever to enjoy.

Indulgence in cruel sports at least steals the heart in cruelty. They whose vocations require the constant sacrifice of animal life, cease to feel for the pain of their speechless victims. The hardened cruelties of this class of men, are proverbially painful to any person of sensibility. Yet the murders of the sportsman have not the same apology of necessity, and are often more remorselessly cruel, than the executions of the slaughter house. Cruel sports were the hot beds of Roman ferocities; they have ever been the characteristics of a savage age. Let parents shield their children from such an influence.

We have thus briefly pointed out some of the evils of war, its causes and effects, and the means by which we believe it may be banished from the earth. Those means are simple—we believe they are adequate. "The abolition of war," says Dr. Chalmers, "will be the effect not of any sudden and resistless visitation from heaven on the character of men; not of any mystical influence, working with all the omnipotence of a charm on the passive hearts of those who are the subjects of it; not of any blind or overruling fatality, which will come upon the earth at some distant period of its history, and about which we of the present day have nothing to do but to look silently on, without concern and without co-operation. The prophecy of a peace, as universal as the spread of the human race, and as enduring as the moon in the firmament, will meet its accomplishment; and, at that very time which is already fixed by him who seeth the end of all things from the beginning thereof. But it will be brought about by the activity of man. It will be done by the philanthropy of thinking, intelligent christians."

We shall, no doubt, be told that war is an evil, but yet an unavoidable and necessary

evil. To this we answer, that whatever opinion may be held with regard to the necessity of war in any case, it cannot be denied, that a vast majority of those which do actually occur, are neither unavoidable nor necessary. We refer our readers to the list of wars and their causes, in the early part of our remarks, and without discussing the abstract question, whether universal peace is practicable, we plead for the discontinuance of those, which are clearly unnecessary and avoidable. First, let these be banished from the earth, and we shall be better prepared to encounter those which have their origin in necessity.

But it is not a question of mere expediency that we bring home to the conscience of the christian. His religion commands peace and forbids war. How awfully has that religion been dishonored by the wars of its professed disciples! it is said that the Emperor of China, in forbidding christian missionaries access into his dominions, gave as a reason, that "christians have whitened with human bones, all the countries into which they have been admitted." How just a reproof! how humiliating from the mouth of a pagan!

We shall conclude our remarks with an eloquent extract from the circular of the American Peace Society, of 1825.

"If we are asked what are our expectations? we answer, that we hope, by God's blessing on the means he has granted us, by the assistance of foreign peace societies, and by the aid of the benevolent of every name and nation, to bring about a more pacific spirit among christians, than has ever before existed since the decay of primitive christianity; to create both at home and abroad, in the public taste, a disgust of war and a relish for peace—to lessen the causes, and frequency of war. We hope to increase and promote the practice already begun, of submitting national differences to amicable discussion and arbitration; and finally, of settling all national controversies by appeal to reason, as becomes rational creatures, and not by physical force, as is worthy only of brute beasts; and that this shall be done by a congress of christian nations, whose decrees shall be enforced by public opinion that rules the world."

By speaking and printing, Wilberforce and Clarkson unclashed the clutch of avarice, one of the strongest passions of our nature, and, as their own country is concerned, the slave-trade was abolished; yet half a century ago, the abolition of the slave-trade was more improbable than the abolition of war is now.

The success of older philanthropists, points out the means to be used by us, which are the same as those of other benevolent societies of the day; particularly those formed for the abolishing slavery, intemperance, and duelling; the distribution of tracts, the formation of auxiliary societies, the public speaking of such ministers and laymen as favor the cause, and the prayers of christians.

We rest our hopes on the force of truth and on the Rock of Ages—on the promise of the immutable Jehovah who has declared, that the time shall come when nation shall not lift up sword against nation, nor learn war any more, and confirmed it with an oath, for the mouth of the Lord of Hosts hath spoken it, and given us the means of accomplishing that promise.

With this reliance we appeal to the feelings of the philanthropist, and we demonstrate to him, that war has broken more hearts than he has ever bound up, and made more cripples and widows and orphans than he has ever relieved.

We appeal to the political economist, and show that war dries up the sources of a nation's wealth, and burdens it with taxes for many generations.

We appeal to the patriot, and particularly to the republican patriot, while we point to the ruins of those republics, that have thrown away their liberty in pursuit of military glory.

We appeal to the lover of the arts and sciences, and show him how war has swept away, as with the besom of destruction, the chief treasures of the ancients, leaving not a vestige of their painting, but a few mutilated monuments of their sculpture, and here and there an isolated column of their architecture; and the library of the world has supplied fuel for the camp.

We beseech all these to grant us their attention, their countenance, and their assistance, while we labor in their own cause.

But most of all, we appeal to the piety of the christian, while we beg his prayers, his services, and his alms; for the cause of his Master and his Redeemer is our cause. He blessed the peace-maker; and will his disciple, for whom he shed his blood, do nothing to obtain this blessing?

We appeal to you, ministers of the gospel of peace. Do you excuse yourselves, by saying that you already preach the gospel, which is sufficient to bring about the millennium, and that therefore there is no need of peace societies. We demand an answer to these plain questions. If the gospel does indeed allow nations to settle their differences by an appeal to arms, how can a preaching of the gospel produce peace? and if the gospel does not allow of war, why are not christians told so? Why, since the present generation came on the stage of action, have five millions and sixty thousand men, bearing the christian name, been sacrificed by christians, so called, on the bloody altar of Moloch, at the shrine of military glory.

The gospel has been preached, without the help of peace societies, for now these eighteen hundred years, and it has not yet produced

peace among its followers, if we except the three first ages of the church, "when the lamp of christianity burnt bright." Now try the aid of peace societies, and grant us your assistance, your influence, and your prayers.

We appeal to you who were "last at the cross, and earliest at the grave of our Great Master." Oh! could you witness the misery of your sex, in the warlike states of Europe, where so many men have been consumed in war, and left an equal number of women to want, and what is infinitely worse, to vice and degradation, your hearts would bleed. Remember that the same causes which produced this misery and vice in the old world, will, if unresisted, produce them in the new. Then plead for peace, for "who can plead like you." Blessed are the peace-makers, for they shall be called the children of God."

For the Christian Secretary.

THE LORD'S SUPPER.

NO. 2.

And still the note they pitch each tune on Is "Anti-christian close communion."

Mr. Editor,

In my former number I have shown that the course which Christ and his Apostles took, did not secure them from being assaulted, and persecuted. And the Saviour himself has decided, that "it is enough for the disciple that he be as his Master, and the servant as his Lord." And he commands us "Fear them not therefore." Matth. 10—24, 25.

Christ has offered reconciliation, pardon, peace, and salvation to sinners on two conditions. These are, "He that believeth and is baptized, shall be saved." Mark 16—16. If then pardon and salvation be important blessings, who is authorized to say, that either of the terms on which these blessings are offered by our Lord, is unimportant? When we see Jesus as he is, and love him as we ought, we shall not esteem even the least of his commandments, to be either trifling or non-essential."

We are frequently exhorted, to make our communion table free to other denominations, with as much warmth of zeal, as though this act of itself would remove all our differences;—supply all the empty lamps with abundance of oil;—transmute all the dross, hay, wood, and stubble, into the current, tried gold of the new Jerusalem;—and be the perfection of Christian love.

Many seem to have an idea of making peace and securing unity, amongst professing Christians, by binding together all the different denominations, with all their discordant and opposite notions of Christian doctrines and duties; and bonds, imprisonment and death, have too often been resorted to, as the means of producing a profession of fellowship, and a real unity, of professed believers. But these means could not reach "the hidden man of the heart," and they have always failed of producing gospel love, and Christian harmony. The Apostolic rule in such cases, teaches us, instead of fellowshiping error, or of persecuting an erring brother, to meekly instruct those that oppose themselves. 2 Tim. 2—25, and be not "partakers in other men's sins." 1 Tim. 5—22. Rev. 18—4. And should we hypocritically profess a fellowship for our erring brethren, which we do not feel, our professing fellowship for our erring brethren, will not lessen the magnitude of their errors—change their wrong notions into right,—or their false doctrines into the truth of God.—Even sincerity itself, amiable and necessary as it is, cannot alter wrong into right, or change sin into holiness. For Paul verily thought that he ought to do many things, contrary to the name of Jesus, which things he also did in Jerusalem. But after he was enlightened from on high, he confessed these acts as constituting him a blasphemer, and the very chief of sinners. Acts 26—9, 10, and 1 Timothy 1—12, 13, 15.

Christ prayed, that his disciples might be one, as He and the Father are one, and at the same time he prayed the Father, also to sanctify them through his truth, John 17—11, 17, 21. And the union of the friends of Christ, is a thing exceedingly to be desired. But while our views of gospel doctrines, and consequently our practices, are contrary to each other, something more than merely a profession of fellowship, at the Lord's table, is necessary to produce a union, similar to that which exists between the Holy Father, and his ever Blessed Son.

As well might we expect to build a beautiful temple, like Solomon's, with the rude trees of the forest, and the rough, round, and un-hewn stones, of the mountain, as expect to promote true Christian union, by embracing error.—Holiness and sin, truth and error, like pure water and oil, cannot unite. The more they are mixed in their natural state, the greater will be their commotion, till they separate themselves from each other. And as the cold frosts of Winter, are required to produce the appearance of adhesion, between water and oil; so nothing less than the coldness of darkness, or indifference, will produce an appearance of union, between truth and error.

Jesus Christ described the way which leads to life, as a narrow way. Matth. 7—14. And if the sheep of Christ will maintain the fellowship of His spirit. Phil. 2—1. 1 John 1—6, 7, and keep near the good shepherd in that narrow way which He has appointed, they will then prefer the will of God, to their own wills. John 4—34, and 6—38, and 5—30. Matth. 26—39, 42. Luke 22—42, and they will be

both near, and dear, to each other. 1 John 1—7. And I know of no other way, in which they can ever become heartily, and profitably united to each other, but by keeping near to the Saviour, and by conforming to the rules and examples, which he has left for our imitation.

With an apparent candor, which leads to hope for the best results, Aleph says, "If my views on this subject are not in exact accordance with the teaching and practice of the Apostles, I need but to be convinced to retract."

I would therefore refer him, to the practice of the Apostles in the first Christian church, at Jerusalem, in the great reformation to which he has alluded. We shall there find the practice of that first Christian church, under the guidance of the Apostles, to have been as follows:—The sinner gladly received that word, which commanded him to repent and be baptized in the name of Jesus Christ, for the remission of sins. Acts 2—37.—After gladly receiving this word, he was baptized and added to the company of the disciples,—and continued steadfastly, in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers. See Acts 2—41, 42.

I would request Aleph, to observe particularly, the order of the proceeding, in this first Apostolic church, and he will find, that the doctrine practically taught by the Apostles, was that the sinner must not only believe, and be baptized, but continue steadfastly in the Apostles' doctrine, and fellowship, in order to come to the communion table.—Christ was himself baptized, before he instituted the ordinance of the supper. And he admitted none to the supper but baptized persons. See Matth. 3—13, 14, 15, 16, 17 and 26—27, 28, 29, 30. Luke 7—29, and in doing those things, which he has commanded us to perform, he has required that we should do according to his example. John 13—15 and that we "should follow his steps." 1 Pet. 2—21.

The command of Christ, to the inspired Apostles, to "teach all nations," to observe whatsoever things he had commanded them, implies a command that on our part, we should receive and follow their instructions. Therefore where their practice is neither contradicted by their precepts, nor by the command of Christ, we are bound to consider their example, as the instruction which Christ requires us to follow. In perfect conformity with the view of the subject, James says, "Take my brethren the prophets who have spoken in the name of the Lord, for an example" &c. James 5—10. And Paul says, "Be ye followers of me—Ye have us for an ensample." 1 Cor. 4—16 and 11—1. Phil. 3—17.

The doctrine which Christ and his Apostles taught, by their practice and examples on this point, was that believing and being baptized ought to precede communion, at the Lord's table. For that Christ was baptized before he instituted the ordinance of the Supper, none, I think, will dispute.—And that the Apostles were also baptized before they partook of the supper with Christ, is proved by Luke 7—29. John's business was to make ready a people prepared for the Lord. Luke 1—17. And the Apostles were among the people that heard, i. e. obeyed Jesus. And all the people that heard, i. e. obeyed Jesus, justified God, being baptized with the baptism of John. Luke 7—29. And Peter dates the beginning of the Christian profession of himself and his brethren, at the baptism of John, Acts 1—21, 22. And Paul addresses his holy Hebrew brethren, as having their hearts sprinkled from an evil conscience, and their bodies washed (not their faces sprinkled) with pure water. Heb. 10—12.

And he addresses those called to be saints at Rome, and the saints and faithful brethren at Colosse, as those buried with Christ in baptism. Rom. 6—4. Col. 2—12.

We have seen then, that at the first institution of the ordinance, Christ admitted none to partake of the supper, but baptized, and unimpeached professed believers. And also, that his disciples are commanded to "follow his example, John 13—15, and to "walk in his steps" 1 Pet. 2—21. This rule of their duty, the Apostles thoroughly, and practically understood.

Therefore they baptized the penitent believers, before they admitted them to the table of the Lord, as related in Acts 2—41, 42. Had the Apostles done otherwise, and administered the Lord's supper to unbaptized persons, they would have violated the sacred rule that they should do as Christ had done, and that they "should walk in his steps," and therefore they would have been guilty of walking disorderly, a crime of such magnitude, that an inspired Apostle solemnly charges us, in the name of the Lord Jesus, to withdraw from every brother who is guilty of it. 2 Thess. 3—6.

We have also seen, that the example of Christ and the practice of his Apostles, taught the doctrine that none should be admitted to the Lord's supper, but professed believers, who had been baptized. And we have seen that all those whom the Apostles admitted to the Lord's supper, were such as continued steadfastly, in the Apostles' doctrine and fellowship. Of course, none were admitted by the Apostles, to the Lord's supper, but those who continued steadfastly in the doctrine, that a person must both believe and be baptized, before he can worthily be a lawful partaker of that ordinance. This doctrine, the practice of the Apostles taught. And we are commanded to follow the practice of the Apostles. James 5—10. 1 Cor. 4—16 and 11—1. Phil. 3—17.

And as Aleph himself tells us "we ought not to vary from primitive practice in admitting baptized believers to the table of the Lord."

He who doubts the correctness of a doctrine, does not continue *steadfastly* in that doctrine. And "A man that is a heretic, reject" was a rule, which regulated Apostolic practice. Titus 3-10. And if the Apostles would not partake of the Lord's supper, with any who did not continue *steadfastly* in the Christian and Apostolic doctrine, that no unbaptized person, could worthily partake, at the Lord's table. Then they certainly would not, and did not, partake at the Lord's table, with those who were so far from continuing *steadfastly* in the Apostles doctrine, that they gave fellowship to the neglect of one of Christ's commands, by communing with the unbaptized.

Christ was formerly accused of uttering hard sayings; but however hard the present generation of professed Christians may call this rule, it was not considered in the primitive and Apostolic church as "persecution" or as being "bigoted," "self-righteous," or "uncharitable." For they continued *steadfastly* in the Apostles doctrine and fellowship. And with regard to the correctness of this as well as all other Apostolic rules, "the multitude of them that believed, were of one heart, and one soul." Acts 4-32. And we are commanded to be like minded, having the same love, being of one accord, of one mind. Phil. 2-2 and 1-17. 1 Pet. 3-8.

We are to contend earnestly (but not angrily) for the faith once delivered to the saints, and to hold fast the doctrines of Christ and his Apostles, till he come. And if like our Master we must be reviled or assaulted with "war clubs" for our obedience to Christ, we are not to be cowards in His cause and to desert our posts, nor are we to return railing for railing. But we are to love our enemies—"in meekness instructing those that oppose themselves." 2 Tim. 2-25. And we are to rejoice and be exceedingly glad, that we are counted worthy to suffer for Christ's sake. Matth. 5-11, 12.

ALPHA.

For the Christian Secretary.

Mr. Editor,

I observed with pleasure the interest which Mrs. Wade's letter excited in the minds of some of your communicants. Indeed a spirit of enquiry concerning self-denial seems to have been agitated of late, almost simultaneously among Christians in different parts. Not only have our Missionaries of late, undergone some change in their feelings and practice relative to the subject of self-denial and retrenchment, but also Christians of our own and other denominations, are here and there exhibiting practical demonstrations of new views about this branch of Christian duty. And I hope some one might in the Scriptures will obtain the reward offered by a benevolent individual, for the best written essay defining self-denial, by an able and distinct elucidation of the subject. I could wish your communicant had dwelt longer upon the subject, and detailed the applicability of his views, to particular practices of extravagance and superfluity. I fear that many who read the charge of A—"to decorate our houses of worship, to decorate our dwellings, to decorate our persons, to pamper our appetites, to gratify our eyes," will feel its force much less sensibly, than if he had gone further, and pointed out by name the specific articles, constituting the ground of his interrogatory charge. It seems that we are given so much to insensibility, that we need something like the awakening admonition, "Thou art the man." No one is apt to feel that he is particularly addressed, or that he can make any particular improvement in his habits of living, unless some specific thing is pointed out for his amendment. Many Christians have groaned under the observation of the too prevalent habits of extravagance among the churches. And in view of their required simplicity of living, dress, furniture, &c. they have been poorly qualified to meet the charge from the world, What do ye more than others? I was pleased to observe in the February No. of the Tract Magazine, that an anonymous writer had been induced from reading the tract entitled, The worth of a dollar, to contribute the savings of two years abstinence from the use of Tobacco, amounting to 6 dollars, to a benevolent object. Although six dollars for Tobacco is a simple sum, yet to me it is encouraging, from the truth that it is an indication of a principle of reform, that is beginning to operate like the true leaven. When men occupying the highest Theological eminence in the Congregational denomination, are not ashamed to acknowledge to the world, that they have felt it to be their duty to abandon the use of Tobacco, and so long as their reason continues, they shall never resume its use, my mind is convinced that it was not so once. The time has been when perhaps, such an avowal from a Principal in a high Theological Seminary, would have been ridiculed as trifling, and unworthy the dignity of Theological Professors. Although the article of Tobacco is but an item among many other things, that might be dispensed with without detriment, yet the revenue that might be derived from abstinence from this article, would by no means be inconsiderable. And who that has ever analyzed the properties of Tobacco, and experimented upon its effects upon the animal system, will ever prescribe its use to a healthy person. True it is often mistaken for medicine under the apprehension that it is good for a watery stomach, or the preservation of teeth and sundry other purposes, but such is not the opinion of many if any of the best medical advisers on the subject. The warning voice of medical skill is decisive in the utter extermination of this baneful weed. At one time we hear of the civil edicts of kings, issued against its introduction into the countries of Europe, and at another the fulminating interdicts of the Pope are levelled against its prevalence in his dominions. It is probable from a partial calculation, that the amount of Tobacco used in this country for the various purposes

of smoking, chewing and snuffing, will give a dividend of one pound to each person. Now at twenty cents per pound, this would constitute an item of no little importance. Calculating there are from six to ten thousand professed Baptists in this state, it would appropriate the sum of twelve hundred or two thousand dollars, to the use of this noxious weed in the state of Connecticut. This calculation is made upon the supposition that Baptists use their proportion of this article. And it is presumed that Baptist ministers especially, will not be foremost to refute the calculation by an examination into their own private bills.

And is this an item worthy of no consideration, by those who profess that their bodies like their spirits are the Lord's; by those who often talk about the efficacy and acceptance of the widow's mite? If one dollar or one cent is acceptable to the Lord when consecrated to his cause, is not every dollar or every cent equally so, as long as the necessities of the world require it? Is it of no consequence whether one or two thousand dollars be made to bear upon the success of the cause of Christ or not? If so, is it then of any more importance whether we give our pittances to the Bible Society, or Tract Society, or to the Missionary cause, or in short to the support of the preached gospel among our own churches. With this sum Connecticut Baptists merely, might employ from four to six Missionaries to supply our destitute churches annually, or to answer the Macedonian cry, that comes up from the Valley of the Mississippi, by dispensing to that vast population the bread of life. With this sum we might support from ten to twenty pious young men at Hamilton Seminary, or in a suitable preparatory school at home. Such being no imaginary case, we ask what honest Baptist that is not willing to forego the use of his Tobacco for the cause of God, can feel fully prepared to meet the divine requirement, "Occupy till I come."

Now perhaps, some of my readers will think, that I am extracting *multum ex parvo*, or magnifying a little matter into a great one, or condescending to minute particulars, unworthy of the all conquering grace of Christ. But let us remember, that God has seen fit to make choice of the weak things of the world to confound the things that are mighty, and that barely a cup of cold water given to a disciple, in the name of a disciple, will never lose its reward.

SIMPLEX.

For the Christian Secretary.

CHRISTIAN LOVE.

Perhaps there is nothing which distinguishes the Christian from the rest of mankind, so much as *Christian love*. This divine principle constitutes the essence of all true piety, and must be implanted in the human heart in order to obtain the joys of heaven, and gain acceptance with Jehovah before His throne on high. It is one thing to profess the religion of Jesus, and quite another to possess that spirit of religion and conduct which the gospel requires; for if a person be destitute of this spirit, his religion is vain. A dazzling profession, nor a strict attendance on the means of grace, neither can a scrupulous performance of the external duties of religion, supply the lack of that "Love to God and all mankind" which the gospel demands; none, whose soul was deeply imbued with this spirit ever failed of heaven, and none who are destitute of it, and remain so, can ever enter the mansions of eternal blessedness, and for these very obvious reasons.

The mind which possesses this spirit of love, will manifest its influence in every department of human intercourse. In the social circle it is discovered in a thousand acts of kindness and devotion. A pure, disinterested spirit of benevolence and Christian philanthropy, characterizes the conduct of all those who possess that "charity which thinketh no evil, and seeketh not her own." Nor is it less discernible in the temper of mind which influences the conduct of its possessors, toward those who are without. The irreligious, and the profane, cannot but admire the excellency of that love which is reflected by those who possess it, from the character of our Divine Master, and are often constrained (while beholding their practical piety and Christian deportment,) to acknowledge the reality of religion, and glorify our Father which is in heaven.

In the church of God, oh! how beautiful is an exhibition of this spirit there; envy and malice, slander and backbiting, find no room in a heart where that "charity which envieth not and is kind," is the reigning principle. For this principle teaches us to endure the persecution of our enemies, and to bear with the frailties and imperfections of others, for it "beareth all things, and endureth all things." Neither will it admit of vain boastings on account of property, talents or influence, which we may possess more than others; for this spirit "is not puffed up, neither doth it behave itself unseemly." Neither will it admit of impatience when receiving injuries, and provoked to revenge, for "charity is not easily provoked." And when the providences of God seem to frown upon us, and scatter disappointments in all our path, it will not admit of despondency and doubt, for it "believeth all things and hopeth all things." In short, it is that principle alone, which can new mould the human heart, divest it of its natural enmity to God, and prepare it to enjoy the presence of its Maker, and the joys of heaven in a coming world.

On the contrary, those who are destitute of the spirit of *Christian love*, "have not known the way of peace," "there is no fear of God before their eyes," and consequently their hearts are as fountains of iniquity, and the streams which flow from them must be corrupt; though they may possess a fair exterior, and seemingly be religious among men, and may even go so far as to take upon themselves the name of Christ, and openly profess to be his followers, yet, if they be strangers to this love, they must be offensive in the sight of the

pure and heart-searching God, who demands the supreme love of the heart, and abhors the hypocrite and the dissembler.

"Oh! Lord revive thy work," is doubtless the prayer of every pious, sincere soul, but before we presume to present this petition before the throne of God, let us examine ourselves, and see if *Christian love* is in active exercise among us, and exerting its proper influence over all our conduct. Let us be faithful, and see if there is not some wickedness, some abomination lurking amongst us, which prevents the effusions of the Holy Spirit; if we neglect this, we cannot offer this prayer with becoming consistency, and cannot reasonably expect a blessing; for the Lord delighteth to hear the prayer of the faithful, the humble, and the upright in heart, but the prayer of the self-righteous pharisee and the ungodly hypocrite, is an abomination in His sight.

If *Christian love* is thus excellent, and a lack of it so detrimental, who but desires most anxiously its universal dominion over all our churches. Should it reign, and that more abundantly in the heart of Christians, we cannot even anticipate its happy consequences.

It would avert much evil, and promote much good. It would strengthen and cement the bonds of Christian union and fellowship more firmly. Indeed, there can be no union without love. It would discover to the world, to the opposers of our holy religion, a bright and shining example of its excellence, and of those doctrines for which Jesus Christ left the realms of glory, and descended to our world to establish, and which should be our highest privilege to obey and honor. It prepares the heart for greater attainments in Christian knowledge; it detracts it from earth and her allurments, and fastens it more frequently and firmly, on objects heavenly and immortal, and gives the soul a foretaste of that blessedness which God has in store for all those who truly love him, and keep his commandments to the end. It also increases our zeal and interest for the welfare of Zion, and prompts us to greater activity and more spirited exertions to advance the interests of the Redeemer's kingdom in the world. If we drink deep of this spirit of love, we shall not ourselves rest without a full examination on this point; we shall see to it, that we keep the commandment of Christ which is this, "that ye love one another."

JUSTITIA.

For the Christian Secretary.

THE HARTFORD COUNTY TEMPERANCE SOCIETY held a meeting at Avon, East Parish, on the 22d ult. Fourteen Auxiliaries were represented by their delegates. It appeared from the returns that the number of members added to these Auxiliaries, since their last report, is 135.—Other facts communicated at this meeting, relating to the cause of temperance, were as usual, for the most part, highly encouraging. In one or two places some have been alarmed, by the steady progress and growing influence of this Temperance Combination, and have been excited to cry out, "Great is Diana!" But this might have been expected; and it rather appeared that tumults of this nature, have been overruled for the promotion of temperance; and even that some converts have been made to the faith of entire abstinence, by such exhibitions of the weakness and infatuation of those who oppose it. Much has been said and written against the drinking of Ardent Spirits; but still many people are not aware, until they see an effort made to defend the practice, that the united strength of depravity, interest, and ingenuity, cannot produce one decent argument in its favour.

Within the limits represented at this meeting, nine distilleries have been lately stopped—five, through the conviction of their owners that the employment is unjustifiable, and four through a conviction that it is unprofitable. Four merchants have discontinued retailing spirits, and one store has been established without them. Among the instances mentioned of reformation from intemperance, one is worthy of particular notice, from the fact that the person so reformed, upon his first resolving to abstain, determined to put the bits of money, which he would have paid for drinks, as near as he could judge from the past, into a strong box, by themselves; and at the end of the year he found the comfortable sum of \$10, in safe keeping. But while a few of the intemperate have been reformed, a larger number have fallen victims to their excesses. In one small parish four deaths from intoxication, with the circumstances of them, were related as having occurred the last year.

The meeting in the afternoon was opened with prayer, by Rev. Mr. Phippen, of Canton. Three short and interesting addresses were delivered by Messrs. Walkley of Southington, Welles of Glastenbury, and Hooker of Farmington. An observation of the first named gentleman, deserves to be recorded; viz. that "the influence of Temperance Societies seems to be like that of religion; for while there is only a small minority who openly espouse their principles, yet a great and salutary influence extends from them throughout the whole community." The comparison is just and striking. Both facts are doubtless to be explained in the same manner. Temperance and religion are of the same family. They both have reason and conscience in their favor. Consequently in either case, "a little leaven leaveneth the whole lump."

The stated Address was delivered by Rev. Mr. Spring, of Hartford: founded upon 1 Tim. 5: 22. Neither be partaker of other men's sins; keep thyself pure." The speaker was listened to with deep interest; and, doubtless, with some variety of emotions, while he pointed out, to a demonstration, that all "those who make use of intoxicating liquors in health" or "those who furnish the means of intemperance to the community;" or those even, who do but "refuse to unite with the friends of reform, are partakers of the sins of the intemperate." In the conclusion the obligations we are under immediately to purify ourselves from

this sin, were most eloquently enforced. If any of our members are growing weary in well doing, we wish them the refreshing influence of such a discourse as this.

The next meeting will be at Newington Parish, Wethersfield, on the 4th Tuesday in March.

S. H. RIDDEL, Sec'y.

From the American Baptist Magazine.

BURMAN MISSION.

The smiles of the great Head of the church are continued on this department of Christian effort. We have great pleasure in stating that Messrs. Kincaid and Mason, with their companions, reached Calcutta in safety, and have no doubt commenced their labors among the heathen. Communications from Mr. Mason to the Secretary are presented in this Number.

It will also be gratifying intelligence to our readers, that the appeals from Burmah, and the prayers at home, have not been in vain, in relation to additional laborers. Several brethren have willingly consecrated their talents and services to the Burman mission, and the pleasing prospect is presented that the Board will be enabled to increase the strength of the posts already established, and greatly to extend their efforts, in that region of darkness.

LETTER FROM MR. MASON AFTER REACHING CALCUTTA.

Calcutta, Oct. 11, 1830.

Dear Sir,

There is no vessel in port going to Boston immediately, but understanding that the Corinthian is about to sail for Baltimore, and that letters by her must be on board to day, I have sat down this morning to add a few lines to what I wrote you from the mouth of the river. Mrs. Mason and myself left the ship about sixty miles below the city on Wednesday Sept. 29 in one of those miserable craft which ply on the river. After a progress of about twenty miles, we passed the night moored on the edge of the jungle. The next morning, before we had been under way two hours, we were overtaken by a steam-boat, towing up the pilot brig Mermaid, the commander of which readily took us on board. Here from captain Fielder we received all that hospitable treatment and kind attention which gentlemen know how to show, and missionaries to appreciate.

By two o'clock we were anchored above fort William, and in a few hours we found ourselves surrounded by Christian friends. But a damp has been thrown over our feelings, by the intelligence from Burmah. Brother Boardman to all human probability, is in, or on the borders of that world, where missionary work is unknown. Exposure to the rains in his excursion among the Karens brought on a cold which resulted in confirmed pulmonary consumption. At the latest intelligence he was at Maulmein, and brethren Judson and Wade in Rangoon; but doubtless before this arrives you will have as late accounts from them as we have, and much more definite. In brother Boardman I had anticipated an associate of a congenial spirit, and I doubt not but my anticipation would have been fully realized. Darkness now rests both on my future associates and the place of my future destination.

A mission can be supported in this country only at the expense of many lives, much money, and more faith. Some of our friends may think it dear, but this is nothing to what was paid to authorize the establishment of missions; and if the foundation was laid "in groans and agony and blood," what reason have we to suppose that the same materials shall not be required in the superstructure?

We intend to leave here shortly for Maulmein, to consult with the missionaries in respect to future steps; but feeling an inefficiency without the language, we have a Burman teacher, who is to commence his labor to day, to instruct us in some of the rudiments, while remaining in Calcutta.

We arrived in Calcutta at a most propitious time, for the evening of that day had been appointed for the ordination of brother W. H. Pearce over the native church in this city. I little thought when reading the journal and letters of Samuel Pearce, that I should ever have the pleasure of witnessing an object which must have been so dear to his heart.—The ordination of his son over a church converted from those very heathen for whose salvation he prayed so earnestly, exerted himself so strenuously, and among whom he so devoutly wished to labor.

The services were performed in the Circular Road Chapel to a crowded house of natives and Europeans. Although the exercises were not appointed to commence until seven o'clock, yet long before six the seats allotted to the natives were full, and it became necessary to appropriate additional ones for their use.

The church is not large, the church at Chit-pore having been formed from it; but recent baptisms have taken place; several are before the church as candidates, and more have renounced cast. The work is going on slowly, but as sure as that autumn follows spring.—More men are wanted. Schools, English preaching, study of languages, translations, and a sickly climate, leave but little effective force for native preaching. Brother W. H. Pearce is I believe the only European in our denomination that preaches to the natives, and he has besides the superintendence of the largest printing establishment in India to occupy his time and thoughts; to say nothing of what he is doing in the translating department. Brother Carapet is, however wholly devoted to native work, as are some of our Congregational brethren.

Respectfully yours,

FRANCIS MASON.

The Magazine contains a letter from Mr. Boardman, of July 6th, from which we extract the following:—

We have recently received letters from Mr.

Wade at Rangoon, by which we learn that they have a great deal of Burman company daily, many persons coming from a great distance, and very many earnestly begging for tracts and portions of the scriptures. No baptisms have occurred for some months, but several are hopeful inquirers, and the seed of life is being sown far and wide.

Brother Judson went up with several of the native Christians to Prome, about the first of June, and we learn from Mr. Wade's letter, that he has taken a zayat in the heart of the city, and is preaching Christ crucified to all that come. But it is added, that the prejudices and suspicions of the people against foreigners are very strong, and Mr. Judson fears, may tend to hinder his usefulness.

RELIGIOUS DENOMINATIONS IN GREAT BRITAIN.

The intelligence under this head is extracted from the last number of the Quarterly Register of the American Education Society.

ENGLAND.

CHURCH OF ENGLAND. The King is considered the supreme head on earth of the Church of England. The Archbishop of Canterbury is styled the Primate of all England, and takes precedence of all persons, except the royal family. The Archbishop of York is styled the Primate of England, and his province includes the four Bishops of Durham, Carlisle, Chester, and Sodor and Mann; all the rest being included in the province of the Archbishop of Canterbury. The Bishop of London has the first rank among the Bishops; the Bishop of Durham the second; the Bishop of Winchester the third; the rest rank according to the priority of their consecration.—William Hawley, D. D. is Archbishop of Canterbury, translated from the Bishopric of London, in 1813, income £20,000; Edward Venables Vernon, D. D., Archbishop of York translated in 1807. Income £14,000.

To every cathedral belongs a dean and several prebendaries, who form the dean and chapter or council of the Bishop. The next order is that of Archdeacons, whose office is to reform abuses, and induct into benefices. The number of dignitaries of the several orders is stated as follows: 2 Archbishops; 25 Bishops; 27 Deans; 60 Archdeacons; 544 Canons and Prebendaries.

The Bishop of Winchester, in a late charge says, that out of 234 incumbencies, into which the diocese is divided, only 97 parishes enjoy the advantages of clergy, incumbents, and curates actually resident. Taking the curates to amount to one half of the whole, then only about 48 of the 234 incumbencies are actually resident in their parishes. If the fact is thus in the other dioceses, nearly four fifths of the parishes through the whole kingdom, have no resident incumbents.

Totals. Population, 11,292,577; Cathedral Dign. 699; Chh. Livings, 10,134; Rom. Catholics, 385; Presbyterians, 243; Independents, 1,250; Partic. Baptists, 781; Gen. Baptists, 107; Quakers, 382; W. Methodists, 2,792; Calv. Methodists, 120; Other Methodists, 642; Home Missionaries, 240; Total Dissent. Cong. 6,517.

METHODISTS. Besides the Calvinistic and Wesleyan Methodists, the following sects are found.

Kilhamites. 162 chapels; 59 circuit and 492 local preachers; 11,777 members. Primitive Methodists, 403 chapels; 228 travelling, and 2,491 local preachers; and 33,720 members. Bryanites. 13,000 members. Wesleyan Protestant Methodists. 2,480 members. All these offshoots from the parent Methodist connection, have nearly 65,000 members, and probably 195,000 hearers.

The following table shows the increase of three of the principal denominations of Dissenters.

Yrs.	Presbyterians.	Independents.	Baptists.	Total
In 1812	25,234	799	533	1,583
1827	294	1,203	805	2,212
1829	254	1,289	898	2,445

In England there are about 6,500 Christian congregations who dissent from the Established church. The number of Episcopal churches and chapels, 9,933. Total 16,483. Some of the Episcopal chapels are not occupied.

"There are probably in England, Scotland, and Ireland, not less than eight thousand congregations of Dissenters, which build their own places of worship; which sustain their own ministers; which support their own colleges, to the number of nearly twenty; which conduct the tuition of perhaps seven thousand Sunday schools; which expend nearly a hundred and fifty thousand pounds in the support of foreign missions," &c.

LONDON AND MIDDLESEX.

The metropolis of the empire includes two cities, London and Westminster, one borough, Southwark, and nearly 50 villages, which stretch over a site 7 miles long and 2 wide.

The city and county are so identified, that it is difficult to give the statistics of each separately. The Diocese is London, the Diocesan, Dr. Bloomfield. Cathedral dignitaries 77; church livings 233, of which 31 are in the gift of the government; 138, of the church; 20, of the universities; 10, of public bodies; 30, of the nobility and gentry; 4, of the inhabitants. Endowed public charities, annual rental and dividend, in the city, £154,515 9s. 9d., which with that given by the rest of the county, makes £344,425, 14s. 6d.

Religious Denominations in London and Middlesex.

Congregations	Congregations.
Roman Catholics, 12	Wesleyan Methodist, 57
Presbyterians, 15	Other Methodist, 7
Quakers, 12	Independents, 61
Particular Baptists, 55	Church of England, 638
General Baptists, 2	Others, 13
Total, 905 congregations.	

WALES.

This part of Great Britain is from 130 to 180 miles long, and from 50 to 80 miles wide. It is divided into North and South. It has six counties in each district, and 717,108 inhabitants.

CHURCH OF ENGLAND. There are four Dioceses, Bangor, Dr. Gray; St. David's, Dr. Jen-

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Dr. Carey. Bangor has 193 churches and
chapels, 1 of which has been erected since
1800; Llandaff has 236 churches and chapels,
6 of which have been built since 1800; St.
Asaph has 134 churches and chapels, 1 of
which has been erected since 1800; St. David,
496 churches, 3 built since 1800.

DISSENTERS. Roman Catholic congregations,
6; Unitarians, 14; Baptists, 159; Calvinistic
Methodists, large, but numerical strength not
known. Their annual associations are held in
the open air, and from 10 to 20,000 hearers at-
tend. At an ordination held at Bala, in 1811,
the representatives of 300 congregations were
present, but there are probably many more
than that. The Wesleyan Methodists have
214 chapels; Independents, 209; Moravians,
2. The Independent churches and ministers
in the counties of Denbigh and Flint, formed
themselves in 1821, into a Congregational
Union, which meets once in six weeks, and
has an annual meeting on Good Friday.

SCOTLAND.

Scotland is 280 miles long, and of a variable
breadth, from 50 to 100 miles. It is divided
into 33 counties, 877 parishes, and has 2,093,
456 inhabitants.

ECCLIASTICAL JURISDICTION. The Church
of Scotland is Presbyterian, and its govern-
ment is vested in Kirk sessions, Presbyteries,
Provincial Synods, and a General Assembly.
The Kirk session is constituted by the minis-
ters and elders of each parish; the Presby-
teries of ministers and elders of several parishes;
the Provincial Synods of adjacent Presbyteries;
and the General Assembly of a deputation
from the Synods.

There are 15 Synods; 78 Presbyteries; 900
parishes; 938 clergymen. The General As-
sembly, whose decisions are final, meets in
May, having his Majesty's Lord High Com-
missioner to preside, a Moderator, Procurator,
and Clerks.

SUCCESSIONS FROM THE ESTABLISHED CHURCH.
Reformed Presbyterian Synod, 9 Presbyteries;
the Unitarian Associate Synod of the Session
Church, 13 Presbyteries; the Associate Syn-
od, 2 Presbyteries; Original Burgher Asso-
ciate Synod, 4 Presbyteries; the Constitutional
Presbytery; the Relief Synod, 7 Presby-
teries.

SCOTCH EPISCOPAL COMMUNION.

George Gleig, LL.D., Bishop of Brechin.
Patrick Torry, Bishop of Dunkeld.
Alexander Jolly, Moray.
William Skinner, D.D., Aberdeen.
Daniel Sandford, D.D., Edinburgh.
David Low, LL.D., Ross and Argyle.
74 inferior clergy; 100 congregations; 60-
000 members. The Wesleyan Methodists
have 9 circuits. Catholics and Baptists, no
returns. Quakers, 5 congregations; Unitari-
ans, 5; Independents, 84.

BRITISH ISLANDS.

Guernsey, Alderney, and Sark. 22,640 popu-
lation. 15 Episcopal churches and chapels.
Wesleyan Methodists, 1 circuit and 4 preach-
ers. Baptists, 5 congregations. Independ-
ents, 3. **Island of Jersey.** Population, 32,
420. 15 Episcopal churches and chapels.
Wesleyan Methodists, 3 circuits, 5 preachers.
Baptists, 2 congregations. Independents, 3.
Isle of Man. Population, 50,000. The exist-
ing Episcopal churches cannot afford room for
more than 9,000. Wesleyan Methodists, 3
circuits, 5 preachers. **Shetland Isles.** Wes-
leyan Methodists, 3 circuits, 6 preachers.—
(Accounts from the islands imperfect.)

IRELAND.

The greatest length of this island is 235
miles, and its greatest breadth 182 miles. The
inhabitants amount to 7,000,000.

The Church of Ireland has 4 archbishops;
Lord John G. De la Poer Beresford, D.D., of
Armagh, Wm. Magee, D.D., of Dublin, Rich-
ard Laurence, of Cashell, P. Le Poer Tench,
D.D., of Tuam. 18 Bishops, 1,200 incum-
bents, and 600 curates, and not one million
population. The London Eclectic Review
says not half a million. "The Church of Eng-
land has the tithes, the Church of Rome has
the people." Catholics, 1-1/2 millions. Pro-
testant Dissenters, 1,000,000. The Presby-
terians prevail extensively in the north of Ire-
land. They are under the General Synod of
Ulster. The Wesleyan Methodists number
22,840 members, under the control of their
Irish conference. The Church Methodists
separated from them about 14 years ago, be-
cause the ordinances are now admitted in the
old connection by ministers not episcopally or-
dained. 14,000 members. The Quakers have
40 places of worship. Baptists, no returns.
Independents, 28 congregations, 25 ministers.

**Total Congregational Churches throughout
the Kingdom.**—England, 1,289; Wales, 374;
Islands, 11; Scotland, 84; Ireland, 28; Grand
Total, 1,766.

SUNDAY SCHOOLS.—By the last annual report
of the Sunday School Union, it appears that
the number of Sunday Schools in Baltimore, is
56; in Baltimore county, 38; Anne-Arundel
county, 20; Frederick county, 18; Washing-
ton county, 22; Prince George's county, 10;
Talbot county, 8; Worcester county, 8; Car-
oline county, 5; Worcester county, 8; Mont-
gomery county, 18; Hartford county, 16;
Kent county, 14; Queen Anne county, 9; Ce-
cil county, 6; Somerset county, 13; Charles
county, 9; St. Mary's county, 6; Calvert coun-
ty, 1; Alleghany county, 17. In all, 302.—
Baltimore Chronicle.

Lord's day, Jan. 2, 1831, a Baptist Church was
constituted at Platerkill, Broome, Schenectady county,
N.Y.

The corner stone of a new Baptist church was laid
in Savannah on the 7th ult. The pastors of the
Methodist, German Lutheran, Presbyterian, Epis-
copal and Baptist Churches.

Lord's day, Dec. 12, 1830, a Baptist Church was
constituted at Westkill, Lexington, Greene county,
N.Y.

CHRISTIAN SECRETARY.

HARTFORD, MARCH 5, 1831.

REVIVALS OF RELIGION.

However men may differ in their views of the reli-
gious excitements which at times prevail, and however
some may doubt as to the beneficial results, during the
time of their prevalence, we believe that all rational
men will assent to the proposition, that if the lives of
those who have put on Christ by a visible profession,
immediately subsequent to such periods, exhibit a great
moral change; if they who were noted for their vicious
habits, are now known as strictly moral and honest
men; and exhibit daily, by their conversation, that a
great moral change has taken place,—we say, that wit-
nessing these results must, it would be supposed, carry
conviction to the minds of all men, that an effect had
been produced beyond the power of man to accom-
plish. That these things do often occur, there is the
most indubitable evidence to prove; and yet we daily
hear doubts expressed as to the reality of revivals of
religion; doubts whether there is any change of the
disposition of the heart, only such as is produced by
the slow process of reason.

But we are fearful that most of those who have
doubts on this subject, when they would make enqui-
ries, do not seek knowledge from men who profess to
have experienced the love of God in their hearts; do
not approach those who evince that their hearts have
been renewed, and whose minds have been transform-
ed; but that they rather seek to strengthen their own
belief, by inquiring of those whose views coincide with
theirs. Were men to act conformably to this prin-
ciple in the usual concerns of life, they would be de-
ceived not only unwise, but extremely foolish. Did a man
doubt the assertion of a chemist, as to the details or re-
sult of a particular process in his art, would he inquire
of a farmer, or a sculptor, to ascertain the fact in the
case? Would he not rather seek for information from
some other person who was well versed in the same
profession? Did all these men agree as to the truth of
the statement first received, it is not probable that the
inquirer would be unconvinced.

Now if this procedure is rational in the one case, why
not in the other? Why do not men whose minds are
in doubt, seek for light from some one of their acquaint-
ance, who they know possesses a competent mind—
whose character for truth is unimpeached, and who
from his own experience believes that there are seasons
when the spirit of God is abundantly evident, in its op-
erations?

But whatever the opinions of men may be, we fully
believe—we have the strongest evidence presented us
—that the power of God is manifest in preparing
the heart to receive the truth in the love of it, and in
imprinting His law deeply upon it; and this during
times of revival.

All who believe with us on this subject, will be grati-
fied to learn that revivals are now extensive in this
country, and that several literary institutions have late-
ly been blessed with an unusual attention to that reli-
gion which brings peace and joy to the believer; and
we have been informed that a large number of students
in Yale College are now seeking Him, of whom Moses
and the prophets did write; and that some have been
brought to rejoice in his salvation.

AMERICAN SUNDAY SCHOOL UNION.—A public meet-
ing was held at Washington week before last, where
the interests of this institution were promoted, and at
which nearly all the speakers were members of Con-
gress. It must be very grateful to the feelings of those
who love to see the prosperity of benevolent associa-
tions, to witness men who differ widely in their political
views, as their two warm debates frequently evince,
meet as friends and patrons to a system which is diffu-
sing and widely spreading the blessings of knowledge
and piety. Meetings of this kind, which call forth the
better feelings of the heart, we believe are well calcu-
lated to do away asperity of feeling; and although not
expected to amalgamate principles, may produce more
kindly feeling towards one another.

CONGRESS.—It was our intention, at the commence-
ment of the session which closed the present week, to
notice the proceedings of Congress from week to week.
In consequence, however, of the long time occupied by
the trial of Judge Peck, and of the very long speeches
made by some members, but little business was done
till a late period, when we concluded to publish a brief
notice of the laws passed, &c., and which we intend to
do soon.

The Baptist State Convention of North Carolina,
was held at Robertsville, in December last, and was
fully attended.

"The Board recommended to the Convention
the adoption of a plan for the purpose of
supporting two Professors at our Theological
Institution, which was accepted, and partially
tested on the day of its adoption. This plan
is to obtain 70 scholarships subscribed at \$30
each for five years, which, in the event of suc-
cess, will raise \$2100 a year for this number of
years. By this arrangement, we shall be en-
abled to sustain for the ensuing five years, two
Professors at the salary of \$1000 each.

In the Convention 17 scholarships were im-
mediately subscribed, and by the congregation
to whom it was immediately after presented,
ten more were added. Besides these amounts,
one lady subscribed \$200, one half to have
been paid last month, and the other half in
January 1832. Before the meeting closed,
another scholarship, I understand was subscrib-
ed. This would make the number of schol-
arships obtained at that meeting 28, and the \$200
would make the amount then subscribed nearly
equal to 30 scholarships.

Thus encouraged, the Board proceeded to
take measures for securing two Professors to
the Furman Academy and Theological Institu-
tion, with a salary of one thousand dollars each
a year. The persons appointed are Rev. Jesse
Hartwell, the former Principal, and Rev.
Samuel Furman, a son of the late Rev. Dr.
Richard Furman, whose name the Institution
bears.

POLITICAL.

From the N. Y. Daily Advertiser.

LATEST FROM EUROPE.

The packet ship *Silas Richards*, Capt. Holdredge,
arrived on Monday from Liverpool, bringing Lon-
don papers to Jan. 25.

The most important article in the papers is the
declaration of the Polish Diet, on the subject of their
own independence. In our judgment, it is one of
the most interesting documents that we have met
with at any time. Its style is manly, bold, and dig-
nified, and the sentiments such as do honor to the
source from which they proceeded. The detail of
oppressions under which the Poles have suffered, is
long and formidable; and of a description that would
justify any people in a bold, and even a desperate
struggle for their emancipation.

There appears to be a good deal of difficulty a-
mong the Belgian councils to determine who shall
be their sovereign, no individual having been select-
ed for that office at the latest advices.

The King of Holland, it is stated, has decided the
question submitted to him by the United States and
Great Britain respecting the boundary line between
the State of Maine and the adjoining British provinces,
in favor of this country.

Mr. O'Connell has been arrested, and held to bail
in Dublin, upon a charge of a conspiracy to weaken
the effects of the Lord Lieutenant's Proclamation.

The London Morning Herald of January 25th,
says—

"The Russian army is at length upon its march,
and a very few days must now bring intelligence of
real operations. The *Cholera Morbus* has broken
out at St. Petersburg, and this dreadful plague
promises to befriended the Poles as much as the snow
did the Russians in 1812, against Bonaparte."

The disturbances at Gottingen have been entirely
put to an end, to principally thro' the firmness and
prudence of the Duke of Cambridge.

The Russian police is closely watching the stu-
dents at Wilna.

Disturbances still continue in Switzerland.

Some disturbances had taken place at Les Brot-
teaux, France. About 600 or 800 workmen assem-
bled to demand employment, but they were dispers-
ed by the National Guard.

Six thousand Piedmontese troops have arrived in
Savoy to garrison the strong places. A thousand
are stationed from Montmellain to Montiers. The
garrison of Chambery will be about five thousand
strong.

The report of the death of Don Miguel proves to
have been nothing more than a stockjobbing man-
oeuvre.

A London paper of Jan. 21, mentions that a ves-
sel had arrived from Terceira, with the Marquis of
Palmeira on board.

Gen. Clonney has been arrested, in Ireland, for
conspiring with Mr. O'Connell and others, to evade
the Pr.clamations. It is also said there is a warrant
for the arrest of Mr. Costello. All the persons ar-
rested are to be bro't to trial about the 1st of Febru-
ary.

Trade had improved in England, and an advance
of wages had taken place in several manufacturing
towns.

BRUSSELS, Jan. 20.—Count Mijan, Colonel and
Chamberlain of the Duke of Leuchtenburg, who
arrived here on Monday, from Munich, set out this
morning at 2 o'clock for Paris. It seems that the
King of Holland has agreed to the armistice agreed upon
in London.

It is reported in an article under a Warsaw head,
of Jan. 8, that the Emperor of Russia has fallen out
with the Grand Duke Constantine, his brother.—
The latter is said to be much in favor of the Poles.

The Prussian State Gazette of the 17th Jan. con-
tains extracts from the Warsaw papers of the 12th.
Active preparations were making for the opening of
the Diet. The war expenditure is calculated 100
millions of florins.

BERLIN, Jan. 13.—It appears by letters from St.
Petersburg, that the Emperor intends to accompany
out of the capital, on the 13th, the entire of the
Guard, which will march that day to Lithuania.—
His Majesty will afterwards leave town for Wilna,
where he is expected to arrive on the 17th. An ar-
my of 150,000 men will extend from that town to
the frontiers of Poland, but it is generally supposed
that the Emperor will wait for the arrival of the
50,000 men of his Guards, before he shall enter the
country.

VIENNA, Jan. 10.—Private letters mention that
an Austrian corps, 50,000 strong, under the orders
of General Stutterheim, is concentrating in Galicia
for the purpose of protecting the frontiers of that
province next to Poland. All the officers belonging
to the regiments of that corps who were on leave of
absence, have received orders to join immediately.
The retired officers able to serve are incorporated in
battalions of the landwehr.

The private letters from Memel, state that an ex-
press had arrived from St. Petersburg, with the im-
portant intelligence that the Emperor had issued a
proclamation prohibiting the export of all corn from
the Russian ports.

LONDON, Jan. 20.—It is calculated that the
hasty decision of the King of Holland, relative to
the long pending boundary question, between this
country and the United States, will transfer from
Great Britain to the Americans at least 6,000,000 of
acres. Of this vast extent of country, nearly 4,700
acres belong to the county of Hertford, and upwards
of a million to the county of Devon, two of the near-
est counties to the city of Quebec, the capital of the
Canadas. It is also calculated that the U. States
boundary will be brought within about 13 miles of
the River St. Lawrence, for the distance of 10
miles; and that about 100 miles of the river St. John
along the banks of which, runs the old and direct
communication between Quebec and New Brun-
swick, Halifax, and Nova Scotia, will be given as the
United States boundary.—*London paper.*

WARSAW, Jan. 11.—The Warsaw Gazette says
—"Reports were spread the day before yesterday
of movements of troops, and of the arrival of con-
voys, but nothing official has been published on the
subject."

The Dictator has opened at the bank a credit
for the Commission of Government for the purpose
of having 100 pieces of canon founded. The useless
and superfluous church bells shall be employed for
this purpose.

"Ten new regiments of the line are to be formed
in the kingdom. The men to be collected from all
the provinces.—On the 11th the Dictator announced
to the guard of honor, composed of students, that
from that day they would be on the war establish-
ment as a regiment of the line, and receive their
pay from the public treasury."

The Hamburg papers announce the restoration of
tranquility at Gottingen, and the termination of the
attempt at revolution without the shedding of a drop
of blood.

BELGIUM & HOLLAND.—The protocol of the
Ministers of the five great powers, assembled in Lon-
don, has been published. It insists that the King of
the Netherlands shall open the Scheldt, and that the
Belgians, on the other hand, shall withdraw their
land forces to their original position. The document
has been made known to the National Congress, who
are highly incensed at it, and deny the right of the
five powers to interfere between the two countries.
This they have formerly declared. It is said the
King of the Netherlands will not comply, but whether
or no, the English Consul at Antwerp has an-
nounced, that after the 20th, no interruption of the
navigation will be tolerated by the five powers. Af-
ter two days' debating in Congress, on the choice
of a sovereign notwithstanding all the artifices and
efforts that have been employed, the Duke of Leuchten-
burg has been rejected by a majority of six votes.
The Prince of Orange has addressed a manifesto to
the Belgians, and more offering himself to their
choice as their sovereign, which, he observes,
will deliver them from all their difficulties, and ensure
the peace, union, and repose of the state.—He de-
clares that this will, doubtless, meet the approbation
of the great powers, and will, therefore, secure the
foreign relations of Belgium; that he still retains the
affection of a great portion of the people; and that,
if elected, he will uphold the Catholic religion, se-
cure religious liberty, continue the present ministers
of state in their offices, and consign to oblivion all
remembrance of past events. Several persons have
been arrested for scattering placards in favour of the
Prince of Orange, the contents of which were sensi-
ble and prudently drawn up. France, the British
cabinet, all the powers, are said to support the
Prince of Orange. The decision of this night's
Congress is one of great importance. It releases
France and England from a most fearful embarrass-
ment.—The Prince's party is hourly gaining ground.

LONDON, January 24.—The Dutch papers which
arrived this morning contain an important commu-
nication from the King of the Netherlands to the States
General, on the subject of the protocol of the five
Powers. The King reluctantly and ungraciously
consents to the opening of the river Scheldt; but his
consent to the separation of Belgium from Holland
is given only conditionally, and the conditions are
such that he may, at any time during the discussion
on the articles of separation, re-assert his claim over
the revolted provinces.—The communication is cal-
culated to increase the feeling of hostility against
the Nassau Family, in Belgium, and is, we think,
singularly ill-timed for the attempt, which the friends
of the Prince of Orange are making. If, after this
communication from the King, and without a formal
renunciation of his right to the throne of Holland,
and of all connection with that country, he should
succeed in his pretensions to the crown of Belgium,
the separation of the two countries will be one of
name rather than of reality, and the election of the
Prince of Orange may be fairly considered as the
commencement of a counter revolution in favour of
the late sovereign. But the question is not yet set-
tled, and, as notwithstanding the outward show of
sincerity and good will by those who are supposed
to have an influence over the King of Holland, in-
trigues have probably been in motion to prevent
such a frank abandonment of his claims to Belgium
as would ensure a satisfactory result to the negotia-
tions; and, as the temper of the Belgians is much
ruffled, we fear that many difficulties may yet arise
to prevent the restoration of tranquility and the es-
tablishment of order in Belgium.—*Courier.*

LONDON, Jan. 24.—The King, we are told, with
that noble independence of feeling which has mark-
ed the whole of his conduct during his illness, inter-
course with Lord Grey and his party, has positively
opposed a dissolution of Parliament which induced
the Duke of Wellington and his friends to resign.
If Lord Grey and his friends are enabled to maintain
the ground they have gained, it will be clear that
Parliament is dissatisfied, and they must, when the
day comes for voting that feeling.—GO.

The Spanish Envoy who has arrived in this country
has not had an interview with any of the Ministers,
it being contrary to etiquette to receive delegates
from a revolted people who have not even yet claim-
ed entire independence. The objects of his mission
however, are well known, and we can state, from a
good source, that there is a disposition both here and
in France, to promote them.—[*Court Journal.*]

Extracts from English Papers.

The British sloop of War *Primrose*, has arrived
in England from the coast of Africa after an Ab-
sence of three years and four months. A London
paper says—On the 22d of August the *Primrose*
anchored in the Bay of Loango; heard the Span-
iards, Portuguese, and Brazilians, had destroyed all
their forts &c. on the southern coast, and had en-
tirely given up slaving there. The King of Loango,
having brought down the coast sixty slaves, and
finding no vessels there, very coolly ordered them to
be butchered; as he could not afford to feed them.
The place where those unfortunate people suffered,
is not far from the house, which was visited by the
Primrose's officers, who saw their white bleached
bones lying on the face of a hill. This place is the
most civilized part of the southern coast!—the na-
tives speaking broken English, Spanish, Portuguese
and Dutch.

On the 4th of last September the *Primrose* sailed
from Prince's Island, and on the 7th captured the
celebrated slave ship *Velos Passagera*, in twelve
minutes.

Reform.—The plans of his Majesty's Ministers on
the subject have not yet transpired. It is, however,
pretty generally understood, from what is indicated
respecting them, that they somewhat form a part of
the antislavery, and that they fall short of what is
called for by the country and other meetings which
have been lately held.—*Liver. Cour.*

Rome.—Private letters from Rome, received on
Thursday, say that the voices of the Cardinals still
continue to favour the election of Cardinal Weld to
the Papal throne. The numerous and powerful in-
triguers were at work in favour of the Austrian in-
terest, and it was supposed the deliberations would
be protracted for at least another week. The weath-
er had been extremely severe.

The letters from Alexandria state that water has
been discovered between Suez and Cairo, in the
Desert: it is mentioned as an important discovery
for the natives, and will also facilitate the projected
intercourse with India.

The news from Memel of the prohibition of the
export of all descriptions of corn from the Russian
ports is confirmed, but it only applies to Poland and
the adjoining districts, where large supplies will be
necessary for the Russian troops on the opening of
the campaign.

An invention to burn anthracite coal to heat steam
boilers, we understand has been patented. If it an-
swers the purpose as represented, it must be valua-
ble, as it is said to combine economy in fuel, labor
and room. We hope soon to see it in use.

SUMMARY.

A communicated article in the Washington Tele-
graph states, that more than one hundred members
of Congress, among whom are members of both
Houses, have given their names to Dr. Webster, ex-
pressing their approbation of his purpose and at-
tempts to prevent dialects, and to give uniformity
and stability to the English language in the United
States. They declare themselves gratified that the
American Dictionary bids fair to be a standard work,
and express a hope that his elementary books will
commend themselves to general use.

Artificial Lamp Oil.—The Albany Daily Adver-
tiser mentions, that a new Lamp is used in that city,
the light of which is most brilliant, yet very soft and
delicate. A lamp of this description at Knicker-
bocker Hall, excited the admiration of all present.
Our ordinary lamps may be easily altered so as to
answer every purpose for the ingredients used by
the proprietors of the patent lamp, Messrs. Webb
and Birdsell. The ingredients used in the place of
oil can be procured for sixty-eight cents per gallon,
a gallon of which is said to burn as long as a gallon
of oil; there is no wick consumed.

We see it mentioned, that Clover Seed has be-
come an important item in the agricultural products
of Franklin county, Penn. About twelve thousand
dollars worth of Clover Seed has been prepared for
market at one mill the present season.

A Meteor was seen a few days since, at Fayett-
ville, North Carolina, which shed a blaze of light.
It passed over the town between 12 and 1 o'clock,
and a loud explosion was heard at the time.

During the eclipse there, the thermometer fell
rapidly, and the weather became so very cold, that
water thrown up into the air, froze almost imme-
diately:—several stars were distinctly visible. The
eclipse was not annular.

WASHINGTON, FEB. 23.—The bill for the relief
of insolvent debtors to the United States—that is, to au-
thorize the Secretary of the Treasury to compro-
mise with and release such insolvents as are indebted
to the Government on duty bonds, &c. yesterday
passed to a third reading in the House of Represent-
atives. The measure, not less wise than beneficent,
found advocates, we were happy to see, on all sides,
and amongst all parties in the House, and ultimately
passed by almost general consent. The unanimi-
ty of the House on this measure, leads us to hope
that it will find equal favor in the Senate, and by its
final enactment restore to activity and usefulness
many valuable members of society, whose losses and
insolvency, in numerous instances, resulted as much
from the changeful and harassing measures of their
own Government during the long period of embar-
goes and other commercial restrictions, as from other
causes. Mr. Buchanan and Mr. Wayne deserve
credit for the zeal with which they supported this
relief for the unfortunate members of a class of citi-
zens whose general punctuality and value to their
country, were strongly exemplified by a fact, stated
by Mr. Storrs, namely, that from the commence-
ment of the Government they have paid into the
Treasury more than six hundred millions of dollars,
and that the loss on the whole amount of duties has
been but one-half of one per cent.—*Nat*

POETRY.

THE BIBLE.

This little book I'd rather own,
Than all the gold and gems
That e'er in Monarchs' coffers shone,
Than all their diadems.

Nay, were the seas one chrysolite,
The earth one golden ball,
And diamonds all the stars of night,
This book were worth them all.

Ah! no—the soul ne'er found relief
In glittering hoards of wealth;
Gems dazzle not the eye of grief,
Gold cannot purchase health.

But here a blessed balm appears,
To heal the deepest woe,
And those who seek this book in tears,
Their tears shall cease to flow.

From the Lond. Bap. Magazine.

HAS A SINNER POWER TO RETURN TO GOD INDEPENDENT OF DIVINE OPERATIONS?

(Continued from our last.)

But have men power of themselves to effect this change, to repent and turn to God? It is worthy of particular remark, that with our brethren who maintain the affirmative of this, the question is not, do men by their own independent exertions repent and turn to God? So far are they from asserting that men do this of themselves, they acknowledge, that in every instance of real repentance and conversion, the change in the sinner's heart and life is effected solely by the spirit and gracious dispensations of God, that, "without the operations of the spirit, no man ever did repent, or ever will." They argue, of course, for a power that is inert; a latent power, that is never brought into action and never effects its purpose. But a power that is not known by its effects, is in its existence an extremely doubtful nature. Power in its effects is like a tree known by its fruits. A power that never operates to the accomplishment of its professed end, certainly possesses no claims to our most respectful regard, especially when there is another acknowledged power that in all instances "is absolutely necessary, and certainly effectual."

But of what class or nature is the power in man for which our brethren contend? Not physical nor intellectual, any further than it is under the control of moral and spiritual power. Nor is it the moral and spiritual power which is exercised by the regenerate, for which they plead; but it is the moral and spiritual power of unregenerate and ungodly, of wicked and depraved men to repent and turn to God, which they so earnestly maintain, as affording considerations of the first importance in our religious affairs.

When we speak of the physical powers of men, our attention is directed to the construction of their animal frames; when of their intellectual powers, to the capacity and cultivation of their minds; but when we treat of morals, religion, and spirituality, we uniformly refer to the disposition of their hearts. It is this that gives the moral and religious character to persons, to thoughts, desires, words and actions. "A good man, out of the good treasure of his heart, bringeth forth good things; and an evil man, out of the evil treasure of his heart, bringeth forth evil things."

The term power, which primarily and generally conveys the idea of superiority and authority, and frequently even of dominion, is, in my estimation, both improperly and unhappily adopted by our brethren in this controversy. It is by repentance and turning to God, that we participate of gospel blessings; were this participation obtained by the performance of ritual services, I could more easily understand them. But as the whole transaction is purely mental, in which we feel and confess sins, sorrows, necessities, and unworthiness; and every blessing of which we partake is received by us on the footing of sovereign mercy, it appears to me, that shame and confusion of face only belong to us, and that every thing, which with any propriety can be designated power, belongs to God alone. We are not accustomed to ascribe power to criminals under sentence of condemnation; nor to culprits, in their feelings of remorse and solicitations for pardon; nor to beggars who are ready to perish; nor to the diseased who are pining away under their maladies; yet these circumstances of guilt, destitution, and wretchedness, are in strict accordance with the state and feelings of repenting sinners when returning to their offended and just, yet merciful and gracious, God. Power does not, like obligation, invariably involve duties; and were the obligations of men in question, there is not any one to whom I would give place, as it relates to either number or extent. But in my estimate of obligation, most certainly, I should not join those who would erect its standard on the ability or power of a dissipated and fraudulent debtor. I should raise it on the rights and claims of his injured and just creditor. By his crimes the debtor might ruin his health, waste his property, and debase his mind, so as to render himself both unable and indisposed to make restitution. But would his obligations be annihilated also by his crimes? Would not these abide in all their force, aggravated by wicked violations? Ability is generally destroyed by crime, but obligations are never cancelled by transgression, and they are always increased by the manifestations of mercy.

There are instances, in which a want of power exists so far apart from criminality, that it excites only our sympathy and pity; but in the estimation of God and man guilt and censure without exception attach to indisposition to comply with obligations.

If, however exceptional, the term power must be employed, and that be power without which a certain end cannot by any possibility

be accomplished, and with which its accomplishment is absolutely certain, I hesitate not to affirm, that men, whilst in a state of carnality which is a state of enmity to God, have not power to repent of their sins, and turn themselves to him. They have no disposition of heart even to incline them to it; they are in love with iniquity, and are haters of God. A heart rightly disposed towards the God of holiness, is the only thing wanting to men's repentance and conversion; and this is of such absolute necessity, that the end cannot possibly be accomplished in its absence, and in whomsoever it exists, repentance and turning to God is invariably produced. If I may so express myself, the intellectual faculties are the material, and the disposition of the heart is the impetus or power, by which the whole machinery is put and kept in motion to moral good or evil. The means of repentance and conversion are either neglected, abused, or improved, according to the frame of the mind; as are the dispositions of the heart, such will be the tendencies of the life. We do not gather grapes of thorns, nor figs of thistles; evil trees do not bring forth good fruit, nor do corrupt fountains send forth pure water. Darkness does not produce light, nor does water kindle fire, but these things may as well occur in nature, as in morals and religion, for those whose hearts are under a sinful bias, to repent and turn to God. "The wicked will do wickedly, for the fruit of the wicked tendeth to sin." In both instances, the cause and the effect are of equal certainty. The Ethiopian will change his skin and the leopard his spots, when those whose hearts are deceitful and desperately wicked, shall, by their own independent power, repent and turn to God. The corrupt heart produces that only which is evil. "For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these things come from within and defile the man." Can any human power purify such hearts as these, or can hearts so vile purify themselves? It is the prerogative of the Almighty alone, "to bring a clean thing out of an unclean." In either nature or morals, the effect will invariably be in accordance with the cause. The tree must be first made good, in order to its bearing good fruit. The heart must be renewed by the Holy Spirit before the sinner will enter upon godly consideration, and genuine repentance. The Lord opened the heart of Lydia, and then she attended to, or considered, the things which were spoken of Paul.

Both the nature of the case, and the divine authority assure us, that except a man be born again, he cannot see the kingdom of God, and that the good work is both begun, and perfected in us, by God himself. The effects of an evil, or a well-disposed mind, are generally perceived; and the state of the heart, whence they proceed, is as generally condemned or approved; but it requires no ordinary degree of discrimination even to conceive of the power for which our brethren contend, a power consisting in means, a power which by their own confession never has been, is not, and never will be, successfully exerted. It is a power that never demonstrates itself in the lives of men, nor is once directly stated in the Word of God. An inferential and metaphysical power, a mere hypothesis, may afford very suitable ground for the display of reasoning talent, but it is not human might or power, but that of the spirit of God alone, which in this instance is known in experience, and that claims our regards in revelation. If, in repentance and conversion, God does no more for guilty and depraved men, than they have power to do for themselves, the work must necessarily be of a very inferior order, and by no means in accordance with the Apostle's representations, who speaks of it as the quickening the dead, as a new creation, and as effected by "the exceeding greatness of the power of God, according to the working of his mighty power which he wrought in Christ when he raised him from the dead." And who says, in reference to this work, that "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ." In contemplating these and many other scriptural statements of the same character, I am overwhelmed with a sense of divine favor, and of human obligation; and in the presence of such exhibitions of almighty and gracious energies, I should be really both ashamed and afraid to assert, that sinful and feeble men possess the power of themselves to repent and turn to God, independent of the operations of the Holy Spirit. Indeed, I could as readily conceive of the guilty making an atonement for their transgressions, as for the corrupt in heart creating themselves after the divine image, in righteousness and true holiness. Both these are of equal obligation and necessity in order to our restoration; and both are effected by the wisdom and power of God, "according to the exceeding riches of his grace towards us in Christ Jesus our Lord. For of him, and through him, and to him, are all things, to whom be glory for ever, Amen."

Yours respectfully,
SENEX.

Eruption of Mount Galoungoun.—In a foreign journal we have met with a circumstantial description of the frightful and destructive eruption of a Volcano in Galoungoun, in the island of Java, on the 8th of October, 1822. Mount Galoungoun is situated in the southern part of the district of Soumadang, and is part of the chain of mountains which divides that district from Limbangan. At the foot of it is a valley surrounded by hills, which is watered by two rivers, the Tji-Tandor, and the Tji-Woulan, which are formed by the union of a great number of streams which take their rise in the mountain. The country between these two rivers was one of the most fertile, pleasant and populous parts of the whole province. There is no tradition of any previous eruption in this mountain, but some months before this disaster,

some remarkable appearances had been observed in the streams descending from it, such as an unusual agitation of the water, and a sulphurous or bituminous smell and taste.

Between one and two o'clock in the afternoon of Oct. 3, a violent explosion was heard from the side of the valley, and a thick column of black smoke was seen to rise from the foot of the Galoungoun extending some distance up its side, and driven into the air with a terrific force. Soon the mountain was entirely enveloped in a black cloud which darkened the whole country. The explosions were continually repeated with increased force which made the whole earth tremble. The mountain then threw out to a prodigious height, enormous bodies of flaming lava, mixed with burning sulphur. These burning masses were thrown beyond the river Tji-Tandor which is more than ten leagues from the mountain. The river obstructed with these enormous masses of burning lava, was transformed into boiling streams, the overflowing of which arrested at every step the wretched fugitives, and doomed them to a painful and cruel death in the midst of rivers of liquid fire, or of boiling water. The rivers above named, and the Tji-Losse, and the Tji-Kounir floated down in great numbers, the bodies of men and animals, and the inhabitants of the lower districts saw whole houses, with their tenants still living, floating down these swollen and heated streams, without the possibility of giving them relief. The clouds which enveloped the mountain were illuminated from time to time by the most vivid flashes of lightning, accompanied with a deafening roar of thunder, by which many inhabitants of the forest, beyond the reach of the eruption were killed. At 3 o'clock the eruption had attained its greatest degree of violence. At that time there fell a shower of cooled lava, mingled with ashes, which destroyed all the plantations within a circuit of twenty-five leagues. Nearer the water a redish sand obscured the air and covered the fields. About 4 o'clock the explosions became less violent, and at 5 there reigned a deathlike silence, the air gradually cleared up, and the mountain became visible. A more dreadful scene of devastation was never witnessed. For a distance of six leagues from the water, where a few hours before were flourishing villages and a happy population, not a house, a plantation, a forest, or a living being was to be seen, but the whole had been buried under a boiling mass, which had now become of a blueish color, but which retained its heat for a long time after. Farther from the seat of the volcano the scene was still more dreadful. There were to be seen the lifeless and half consumed bodies of men, women, and children who had escaped wounded from the burning flood, or had been intercepted in their flight, and the still living who were seeking in vain for an asylum amidst the general destruction. On the 9th, 10th and 11th it rained without interruption and the wretched inhabitants who had fled from their houses, were left without shelter, and were intercepted in their flight by the overflowing of the rivers, and the destruction of all the bridges.

In the evening of the 12th, there was a new eruption, very violent, and accompanied by two violent shocks of an earthquake. This was accompanied by neither fire nor lightning, to interrupt the deep darkness which settled over the terrified inhabitants. On the morning of the 13th, it was observed that the summits of Mount Galoungoun were changed. The tops were broken off, and the side from the border of the valley presented an immense crater, opened in the form of a semicircle, and forming a frightful gulf. New hills were formed, and the courses of several rivers were entirely changed.

The Resident of the province, as soon as he heard of these disasters, repaired to the neighborhood, and took every measure in his power to succour the sufferers. It was found, on a thorough official inquiry, that 114 villages were destroyed, 4011 persons perished, many were severely wounded, many horses, cows, and oxen were destroyed, many rice and coffee plantations were destroyed, and others greatly damaged, 41 canals for irrigating rice plantations were destroyed, and 46 were damaged, 775, 795 coffee trees were destroyed, and 3,851, 742 were either destroyed or damaged.

GLORY OF GOD'S WISDOM.

Glory is as it were, by inheritance, due to wisdom. The wise shall inherit glory. Prov. iii. 36. And here, now, the blessed souls behold it in its first seat, and therefore in its prime glory; wisdom, counsel, understanding, are said to be with Him; as if no where else. Job xii. 13. Twice we have the apostle ascribing glory to God, under the notion of Only Wise; (Rom. xvi. 27; 1 Tim. i. 17.) Wisdom, we know, is the proper and most conatural glory of intellectual nature: whether as it relates to speculation, when we call it knowledge; or action, when it is prudence. How pleasant will the contemplation be, of the Divine Wisdom, in that former notion! When in that glass, that *speculum aeternitatis*, mirror of eternity, we shall have the lively view of all that truth, the knowledge whereof can be any way possible and grateful to our natures, and in His light, see light! When all those vast treasures of wisdom and knowledge, (Col. ii. 3,) which already by their alliance to Christ, saints are interested in, shall lie open to us! When the tree of knowledge shall be without enclosure; and the most voluptuous epicurism, in reference to it, be innocent! Where there shall neither be lust nor forbidden fruit; no withholding of desirable knowledge, nor affectation of undesirable! When the pleasure of the speculation shall be without the toil; and that maxim be entirely antiquated, that increased knowledge increases sorrow! As to the other notion of it; how can it be less grateful to behold the Wisdom that made and governed the world; that compassed so great designs; and this, no longer in its effects, but in itself! Those works are honorable and glorious, sought out of all them that have pleasure in them.—

What will be the glory of their Cause? It would gratify some men's curiosity to behold the unusual motion of some rare automaton; but an ingenious person would, with much more pleasure, pry into the secret springs of that motion; and observe its inward frame and parts, and their dependence and order to each other. It is comely to behold the exterior economy of a well governed people, when great affairs are, by orderly conduct, brought to happy issues; but to have been at the helm; to have seen the pertinent, proper application of such and such maxims to the incident cases; to have known all the reasons of state; heard debates; observed, with what great sagacity inconveniences had been foreseen, and with what diligence prevented; would much more gratify an inquiring genius. When the records of eternity shall be exposed to view; all the counsels and results of that profound Wisdom looked into; how will it transport! When it shall be discerned, Lo! thus were the designs laid; here were the apt junctures, and admirable dependences of things, which, when acted upon the stage of the world, seemed so perplexed and cross, so full of mysterious intricacy! If St Paul was so ravished at those more obscure appearances of divine wisdom, which we find him admiring, (Rom. xi. 33.) O the depths, &c. what satisfaction will it yield, to have a perfect model of the deep thoughts and counsels of God, presented to open view! How is the happiness of Solomon's servants magnified, that had the privilege continually to stand before him, and hear his wisdom! But this happiness will be proportionably greater, as Solomon's God is greater than he.—Rev. J. Howe.

From the N. Y. Palladium.

Remember now thy Creator in the days of thy youth, while the evil days come not and when thou shalt say I have no pleasure in them, is language as appropriately applicable and pertinent addressed to the rising generation as it was when first written by the pen of inspiration. And there is no injunction or requirement on divine record, the propriety and utility of which are more strongly enforced by reason, than this. It is obvious to the mind of every reflecting individual who has observed the progress and watched the influence of the religion of Christ among his fellow beings, that no age or condition is so generally and eminently blessed of God, by the regenerating spirit of His saving grace, as the favored class to whom we have now alluded. Neither are there any to whom the precious promises of God are so amply and cheerfully unfolded, as to those who bow the early knee and yield the willing and broken heart at the throne of sovereign mercy. In the spring time of youth, the mind, unembarrassed by the multifarious and accumulating snares, into which maturer age is invariably drawn by the menacing perplexities incident to active life, is peculiarly susceptible of lively and salutary impressions, and will, if rightly cultured, according to the precepts of the great master of this moral vineyard, bring forth of the fruits of rational enjoyments, of virtuous piety, a hundred fold in this life, and in the world to come, life everlasting! Animated by the encouraging assurance of God himself that they who seek him early shall find him, who should not with all diligence-strive to make their calling and election sure, pour out their earliest and most ardent aspirations after holiness, and unceasingly press forward for the mark of the high calling of God in Christ Jesus.

Prejudice.—Prejudice may be compared to a misty morning in October. A man goes forth to an eminence, and he sees at the summit of a neighboring hill, a figure apparently of gigantic stature, for such the imperfect medium through which he is viewed would make him appear; he goes forward a few steps, and the figure advances towards him; his size lessens as they approach; they draw still nearer, and the extraordinary appearance is gradually, but sensibly diminishing; at last they meet; and, perhaps, the person he had taken for a monster, proves to be his own brother.

EDUCATION is a companion which no misfortune can depress—no climate destroy—no enemy alienate—no despotism enslave. At home, a friend—abroad an introduction—in solitude a solace—in society an ornament. It chastens vice—it guides virtue—it gives, at once, grace and government to genius. Without it what is man? A splendid slave! a reasoning savage! vacillating between the dignity of an intelligence derived from God, and the degradation of passions participated with brutes.—*Philips.*

THE VALUE OF SABBATH SCHOOL LIBRARIES.

A little boy seven years old, had been sitting long silent one evening, when he suddenly spoke, "Mother, I know one thing." "What is that?" said his mother. "I will never, while I live, drink a drop of spirits, or make a bet, or buy a lottery ticket," and his face flushed with earnestness as he spoke. "That is a good resolution," said his mother; "but what made you think of it now?" "Something I read in my Sunday school book," said he, "and I shall never forget it."

ORIENTAL MAXIMS.

Men show particular folly on five different occasions: when they establish their fortune on the ruin of others; when they expect to excite love by coldness, and by showing more marks of dislike than affection; when they expect to become learned in the midst of repose and pleasure; when they seek friends, without making advances of friendship; and when they are unwilling to succor their friends in distress.

The world is too narrow for two quarrelsome fools to live in.

Your white hairs are the avant-couriers of your death.

In whatever house ye enter, remain master of your eyes and tongue.

If you wish that your own merit should be recognized, recognize the merit of others. How short would life be, if hope did not give it extent!

The body increases by sleep—the mind accumulates by watching. Do not shorten the long nights by slumber, nor prolong the short days by wickedness. The man that watches by night rejoices by day.

To teach a knave is to put a dagger into the hands of an assassin.

Think on those who have gone before you—consider the empires which have passed away, and all of which have been—nothing remains but the traces of virtue.

A man of learning, who makes no use of what he knows, is like a cloud which gives no rain.—*N. E. Galaxy.*

THE END OF THE DRUNKARD.—A member of a temperance society was lately called to the bed side of a dying victim of intemperance, who had been a great opposer of temperance measures. On his way to the house, he fell in with another opposer of the cause, to whom he said, "Come along with me and see the end of a drunkard." Unwilling to witness the anticipated scene, he made an excuse and passed along. The dying man, on seeing his neighbor enter, upbraided himself for his opposition to the cause of temperance, which, with a corresponding practice had brought him to the verge of an untimely grave. He wondered that a man he had so much abused, should be so kind as to call on him in his last moments, when his old companions avoided his presence. He died.—His friend, who dared not witness the death of a drunkard, was however unable to banish the scene from his thoughts. "See the end of the drunkard," was continually ringing in his ears, whether at home or abroad. The next time he attempted to drink ardent spirits, a voice seemed to say,—"See the end of the drunkard." He set down the glass, determined to drink no more, and is now an advocate of the temperance reformation.

Economy is generally despised as a low virtue, tending to make people ungenerous and selfish. This is true of avarice; but not so of economy. The man who is economical, is laying up the permanent power of being useful and generous.

VANITY.—The way in which vanity displays itself in little things, is often amusing. Every body has heard of the warm farmer who complained of the heat of wearing silver buttons, when he found those he sported unnoticed; in like manner Dr. Johnson related an anecdote of a man who was so fond of displaying on his side-board all the plate he possessed, that he actually added his *spurs* to the shining heap.

ORIGIN OF THE TERMSPINSTER.—Among our industrious forefathers, it was a fixed maxim that a young lady should never be permitted to marry until she had spun for herself a set of body, bed, and table linen. From this custom all unmarried women are called spinsters in legal proceedings. What a scene of busy industry Philadelphia (or even HARTFORD) would present, if all the young ladies who long to get married, were obliged to cast away the Waverly novels, and abandon all their fashionable amusements, in order to approach the goal of matrimonial felicity by that path of preparation which their great grandmothers pursued.

ÆTNA

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